

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, APRIL 23, 1914

NEW SERIES, VOL. XVI, NO. 17

KINGDOM BRIEFS

President Provine announced recently at Mississippi College chapel that work would begin on the new library building in a few days.

Now is the time to get in your twenty subscribers to The Record and get the \$20 on your expenses to the convention at Nashville.

Brother George Connerly supplied the pulpit of the Clinton church on Sunday in the absence of Pastor Barber, who has been ill for some days.

The Second church, Jackson, has granted to Pastor King a two-month vacation on account of illness. Rev. Bryan Simmons preached for him morning and night on last Sunday.

A banquet of former seminary students will be held at Nashville during the convention. If you purpose to attend send your name to Rev. Rufus W. Weaver, D. D., Nashville, Tenn.

Pastor R. H. Purser: We are encouraged at Macon. Are receiving members at the different services. Will baptize next Sunday. Our offering for home and foreign missions will reach \$500.

Dr. J. G. Chastain writes: I was in Corinth the other day. Dr. Gavin is starting off finely with the First church. But I am sorry that the Tate street pastor has resigned. I wish that something might be done to locate a strong man at Tate street.

The first of May starts a new year for home and foreign missions. Why not start it on the Scriptural and sensible plan: "Let every one of you on the first day of the week lay by in store as God has prospered him, that there be no collections" at the end of the year.

If you have trouble with Christian Science in your church, send 30 cents to The Baptist Record for a copy of "Christian Science versus the Bible," by Pastor M. P. Hunt. This is a little book containing a series of virile sermons on an 'ism that is neither Christian nor a science.

At Tulsa, Okla., last week the race track gamblers were so defiant in their determination to break the law that the county judge put the ground under martial law and ordered out the militia. Still the gamblers started the races. Shots were fired over the heads of the jockeys, and they were told that the next shot would be to kill the horses. This put an end to the races.

Those who expect to go to the convention at Nashville by the Illinois Central road will take the train that leaves Jackson Tuesday afternoon and reaches Nashville Wednesday morning at 7:20. Those who go by the Queen & Crescent will leave Jackson Tuesday night at 10:30 and reach Nashville Wednesday afternoon at 4:30. Those who go by the Y. & M. V. main line will reach Memphis Tuesday evening and Nashville Wednesday morning. If you are going, speak to your railroad agent about your ticket and a berth.

MISSION CALENDAR

<i>Mississippi is asked to raise:</i>	
For Foreign Missions	\$42,000.00
For Home Missions	31,000.00
Raised to April 13, Foreign Missions	10,751.17
Received since April 13, Foreign Missions	2,624.57
Total	\$13,375.74
Raised to April 13, Home Missions	8,527.72
Received since April 13, Home Missions	1,788.42
Total	\$10,316.14
Yet due Foreign Missions	\$28,624.26
Yet due Home Missions	20,683.86

TELEGRAM.

Foreign Mission Board Asks Each Church to Make Advance of Twenty-five Per Cent.

Baptist Record,
Jackson, Miss.

The Foreign Mission Board still needs three hundred and sixty-four thousand dollars before the close of the year. Receipts have fallen off alarmingly during the past month. We are only fifteen thousand ahead of this date last year. This emphasizes the importance of having every church supplement its offering in case an advance of twenty-five per cent over last year's offering has not already been made; it will take such an advance to insure success.

WILLIAM H. SMITH.
Richmond, Virginia.

C. T. Tew, Greenville: My work progresses gradually. Closed good meeting in March with five additions by baptism. The revival, we trust, has not closed. Brother H. M. King was with us and delighted our people with his strong gospel sermons. He is a preacher of power. Our church is revived and we are better prepared to do the Lord's work. Blessings upon The Record.

Results from the Mississippi Baptist Sunday School and B. Y. P. U. Convention should be permanent and far-reaching. Subjects were discussed at the meeting at Newton which have probably never received attention in Mississippi before. One of the greatest things that could follow would be the resuscitation of the weakened B. Y. P. U. forces of the State. The Union, Mr. Arthur Flake said, was the natural source of material for church workers. Its main aim is training of its members for church membership.

Rev. J. B. Perry, Sallis, is serving six churches, preaches in his regular work thirteen times each month, conducts mid-week prayer meeting, teaches a class in Bible, and others in teacher training course. He says The Record is one of his great helps. It gives information on denominational life. It gets under the whole work of the Kingdom. "I couldn't go without it." Brother Baptist, get on the family horse.

It is now possible to secure new Holman Bibles at greatly reduced prices. The Baptist Record prints this week its second announcement of a special sale on these books. The advertisement on the last page describes and illustrates Sunday School scholars', teachers', India paper, and large type old folk's Bibles at prices one-fourth less than the publisher's list prices. Of course the orders received first will have first choice.

Last week Rev. G. W. Eichelberger, State superintendent of the Anti-Saloon League, offered his resignation, to take effect May first, that he may go to Texas to help to bring the State into the dry column in the fight which is now on. Instead of accepting his resignation, the board gave him leave of absence for one year. He came from Texas four years ago and has done splendid work in Mississippi. He is a terror to evil doers, and has done much to strengthen the prohibition laws in Mississippi.

"When a man leaves his native land and launches out upon the sea, he passes one point after another, until, at last he comes to the final headland; the great lighthouse there sheds its light over the sea, but disappears at last in the distance; he gets no light any more until he reaches another land. So I have thought that, when we leave this world and launch out on the sea of eternity, there are many lights; but the last light, the only light that will remain when every other has vanished, will be the light of that crucified Son of God, who suffered for the sins of men. That is the one event of history. And the death of Jesus Christ for the sins of men, the sacrifice of the Son of God for you and me, is the central subject of the gospel."—A. H. Strong.

P. E. Shuttleworth, superintendent Sunday School at Sallis, writes: We observed missionary day in our Sunday School and added \$24 to our collection for missions. The church contributing \$1. This is an advance of \$25 over last year. We are glad to report that the Lord's work here is advancing on all lines. The attendance at our mid-week prayer meeting has increased fifty per cent; the Sunday School has grown about the same in number, in work and in efficiency. Our beloved Pastor J. B. Perry is making good; the people rally to his leadership. Brother superintendent, let's send our pastor to the Southern Baptist Convention. The Baptist Record gets better; may every Baptist in Mississippi who is not taking it realize what they are missing, and what The Record means to the Kingdom.

CONTRIBUTED ARTICLES

THE RELIGION OF GIVING.

(Notes on sermon preached by Pastor G. W. Riley, Baptist Church, Houston, Miss.)

Text: "Every man shall give as he is able."—Deut. 16:17.

"Freely ye have received, freely give."—Matt. 10:8.

Giving means a voluntary transfer without money or price, or hope of reward.

"Do good and lend, hoping for nothing again."—Luke 6:35.

Giving means returning favor.

"As I have loved you so ought you to love one another."—John 15:9.

"I love the Lord because He hath heard my voice and my supplication."—Ps. 116:1.

"Freely ye have received, freely give."

Restitution is a Bible doctrine and is a test of true discipleship.

When Zacchaeus gave his heart to God he said, "Lord, the half of my goods I give to the poor; and if I have taken aught of any man I restore him fourfold."—Luke 19:8.

A man was converted in one of my meetings. Next morning he loaded his wagon with hay and drove to a widow's house and said, "I bought five bales of hay from your husband ten years ago, and did not pay for them, and I have brought you ten bales. I got religion last night, and I couldn't sleep till I brought you this hay."

Giving means paying what you owe to both God and man.

Why Should We Give?

1. Because as we have and all we are was given us, which of itself puts us under moral obligation.

"So then brethren we are debtors."—Rom. 8:12-13.

The Gentiles were debtors to Jesus for the gospel. "For if the Gentiles have been made partakers of the spiritual things, their duty is also to minister unto them in their carnal things."—Rom. 15:27.

Our intellect, our influence and our money are our stock in trade with which to do service for God.

Solomon prayed, "Give thy servant an understanding heart to judge thy people."—I Kings 3:9.

2. Because giving is the measure of our reward. "Come ye blessed of my Father, inherit the Kingdom. Inasmuch as ye did it unto the least of these my brethren, ye have done it unto me."—Matt. 25:35-40.

3. Because it is a divine command. "As ye go preach, heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."

"Every man shall give as he is able." "Give and it shall be given unto you."—Luke 6:38.

4. Because there is more religion in paying than in praying.

"More blessed to give than to receive."—Acts 20:35.

What Should We Give?

1. First of all we should give ourselves. God wants us. When He gets us He wants all we are, all we have and all we can do.

"Son, give me thine heart."—Prov. 23:26.

"Come unto me, all ye that labor and are heavy laden and I will give ye rest."—Matt. 11:28.

"Ye are not your own, ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."—I Cor. 6:19.

The churches of Macedonia "first gave their own selves to the Lord."—II Cor. 8:5.

God wants men. Pray ye therefore the Lord of the harvest, that he will send forth laborers into His harvest."—Matt. 9:39.

5. We should give our time to the Lord. David prayed, "So teach us to number our days that we may apply our hearts unto wisdom."—Ps. 90:12.

Paul to the Ephesians: "Redeeming the time because the days are evil."—Eph. 5:16.

God gives us six days to work for ourselves, but requires the seventh to be spent in worship.

"Remember the Sabbath day to keep it holy."—Exodus 20:8-11.

One-seventh of our time belongs to God; we can be as stingy with time as with money. "Not forsaking the assembling of ourselves together."—Heb. 10:22.

3. We should give our money to the Lord's work, for it belongs to Him.

Solomon said, "Honor the Lord with thy substance."—Pro. 3:9-10.

Cain and Abel made offerings. (Gen. 4:3.)

Giving is a natural sequence of consecration. A man 50 years of age was converted, joined the church and was baptized, and immediately he came and gave me \$5.00, saying, "This is the first time that I have ever helped to pay the preacher, but I've got religion now and joined the church and I must start right." I was back there the next year and the pastor said that he was one of the best men he had in his church.

Tithing was practiced 400 years before the law was given.

Abraham gave tithes to Melchizedek 422 years before the law was given on Mt. Sinai. (Gen. 14:20; Heb. 7:4.)

Jacob gave tithes unto God. "All that thou shalt give me, I will surely give thee tenth unto Thee."—Gen. 28:22.

Jacob had seen angels and was now ready to worship God with his money.

The law on tithing: "All the tithes of the seed of the land, or of the fruit of the tree, it is the Lord's; it is holy unto the Lord."—Lev. 27:30-32.

In every dollar there is ten cents sacred money that belongs to God. The purpose of this tenth was for religious work: "I have given the children of Levi all the tenth in Israel for their service which they serve, even the service of the tabernacle of the congregation."—Num. 18:21.

God denounced the withholding his money and pronounced a curse upon stinginess.

"Will a man rob God? Yet ye have robbed me in tithes and offerings. Ye are cursed with a curse, for ye have robbed me."—Mal. 3:8-10.

The church often suffers because of covetousness and stinginess. "I perceived that the portions of the Levites had not been given them; for the Levites and the singers that did the work had fled every one to his own field."—Neh. 14:10.

Many a pastor has to leave his pulpit for want of support and turn to secular labor to support his family. Many a church has had to close her doors because some of her members refused to pay.

The curse visited upon Israel because of their sin of covetousness and neglect. "Ye looked for much, and, lo, it came to little, because of mine house that is waste."—Haz. 1:9.

"I have smitten you with blasting and mildew; when your gardens, and your vineyards, and your figtrees, and your olive trees increased, the palmer-worm devoured them."—Amos 4:9.

God will collect His rents, and sometimes it is at a mighty cost to us.

Brother J. M. Gaddy, of Texas, had taken a great collection for missions. He took dinner with a ranchman who had a herd of 1,000 fine Jerseys, but hadn't given a cent to the collection. Brother Gaddy told him he ought to give at least one cow for missions, but he positively refused, and within a short time murrain struck his cattle and 400 of his fine cows died. God made that man pay forty per cent instead of ten.

Jesus approved tax-paying for the support of the government and endorsed tithing for the support of the gospel.

"Render unto Caesar the things which are Caesar's and unto God the things that are God's."—Matt. 22:21.

Religion is about the only thing that is run free or on a credit. You have to pay cash to enter the show or theatre, but the church doors are wide open. You have to pay cash for whiskey, but most men run their religion on a credit, and some pay and some don't. There is no getting around paying taxes, but the church has no recourse for defaulting members.

The plea of poverty closes the mouth of the church, but it won't go with banks, merchants, lodges and hunger. We may fool men, but we can't fool God. Ananias and Sapphira were stricken dead for lying.—Acts 5.

I was in a meeting in Kentucky and took a collection for missions, and old Deacon F— paid \$2.50. I went home with him and after dinner he showed me two great bins of wheat of 1,000 bushels, and 1,000 acres of Kentucky's best land. I said, "Brother F—, you ought to pay more than \$2.50 to missions," but he plead his abject poverty and resented my suggestion.

The next Sunday there was a sad funeral at the old church and Deacon F— was laid away!—to rest, I hope.

"Every man shall give."

"Freely ye have received, freely give."

THE MISSIONARY SPIRIT OF SCRIPTURE.

No one text is used as the text for this sermon; but the heart of the missionary spirit is found in "the little gospel," (Jno. 3:16) coupled with Jno. 1:14. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." "And the Word was made flesh and dwelt among us." In the first verse Jesus shows forth the measure of God's love for us, a lost and ruined world. That love was throbbing and pulsing in His infinite heart before the foundation of the world. "And I believe it was that which called for the creation of our world. He must have a way to express that love and an object upon which to bestow it. The teeming millions on earth from its foundation till its end are the God-like object. And the Word, or form of expression, which He chose to express His love to us was His own Son begotten in flesh like our own sinful being. The love of God measured in Jno. 3:16 calls for our love to God measured by the giving of ourselves to Him and our love for that which He loved measured by our most earnest effort to bring the lost world back to its Creator. His nature is planted in us in the work of regeneration. When that nature obtains its rightful hold upon us it turns us to a consuming sacrifice in service to Him and His.

Here then is the inward motive of missions in the throbbing heart of God and in the hearts of His redeemed throbbing in unison with His Master Heart.

Jesus said, "Lift up your eyes and look on the fields for they are white already to harvest." (Jno. 4:35.) And we today as we lift up our eyes behold the nations of earth cursed with sin and false religions of every imaginable name and character. Their awful condition and their more awful end call to the heralds of the crimson cross for speedy relief. Millions are dying without God every month.

Again He reminds us (Matt. 9:37-38) that the "harvest truly is plenteous but the laborers are few." Some unthinking people wonder why the heathen have not all been reached since money has been given for their evangelization for more than a hundred years. Statistics a few years ago revealed the fact that while there is in America approximately one preacher or Christian worker for every five hundred people there is in the heathen lands an average of but one missionary for about five hundred thousand people. Truly the laborers are all too few in our own land, but how sad the condition out yonder where the story has never yet been told. No wonder then He commands His disciples to "pray the Lord of the harvest that He will send forth laborers into His harvest." When we pray aright we are anxious to go or to send in answer to our own prayer and the call of God.

During the temptation Satan offered to give to Christ the kingdoms of earth with the glory of them if Jesus would but worship him (Matt. 4:9-10). But the Master knew that they must be won by conquest. He

came to begin that conquest and when He cried on the cross, "It is finished" His part on earth was done and our part just begun. He said (Jno. 14:6), "I am the way, the truth, and the life." He is yet the way for weary feet, the truth for deceived and sin-betrayer minds, the life for every dead soul who will hear His call.

The world is to be won to Christ and salvation through Him, "For as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish but have eternal life." (Jno. 3:14.) The lifting up of Jesus will draw all men unto Him (Jno. 12:32). And this is or ought to be the platform for every child of God. He is the only way (Acts 4:12).

Some have argued that because of election, there is no need of any effort to reach the lost. Jesus said, "No man can come to me except the Father which hath sent me draw him" (Jno. 6:44), but this is followed by that word of the Holy Spirit through Paul (Ro. 1:16), "The gospel of Christ . . . is the power of God unto salvation to everyone that believeth to the Jew first and also to the Greek." The Father draws by the power of the gospel lived and taught.

In the great commission (Matt. 28:18-20), Jesus gave commandment to His disciples to go and disciple and baptize and teach and added, "I am with you always, even unto the end of the world." In Acts 1:8 they were commanded to be witnesses from Jerusalem unto the uttermost part of the earth. To abrogate these commands or limit them to apostolic times is to limit or abrogate the entire body of Scriptures with all the moral injunctions and precious promises contained therein. One of the commands is based upon Christ's authority in heaven and on earth; the other is conditioned on the promised infilling of the Holy Spirit's power. Another and most vital teaching in the great commission is in His promise to be with us. It settles for all the age, the question of methods in our missionary program. Well did he know the varied character of humans with whom the gospel would have to deal and the varying standards of intelligence and economy of those to whom the colossal task would be committed in the successive generations. To give detailed instructions to one set of people in one generation to fit all sets of people in all generations would have been an impossibility. He purposes to be present and personally to direct his work in all lands in all generations. Hence the explicit details were not needed. We have what is better. And I am persuaded that whenever men will give ear to this Divine wisdom the work He would have done is now carried on in accordance with His will. I have no word of discouragement for any method which is derived through humble submission to Him in His treasured teachings. The worst foe to missions today is omission.

Paul argued for sending the gospel as well as for carrying it. (Ro. 10:13-15.) There is no escape. If we are obedient we will either go or send the gospel to those who have it not.

The whole Bible is full of missions. Every

Old Testament ordinance and character points to the first great missionary, Jesus, who was sent to redeem the lost world. All New Testament Scriptures tell of Him and the cross with all the precious doctrines of His grace founded upon His death there. This cross with all that surrounds it and grows out of it is an invitation to the lost of earth to prepare for the great marriage supper of the Lamb. And the book is vital with the "comes" and "goes" of the gospel program. The closing chapter and almost the closing verse of this Book of books is a universal invitation to all who will, and the Spirit is in the world saying come to every human heart, and the church (the bride) is here on that matchless errand. God, the Father, Son and Holy Spirit, are doing all to win back a lost world and every lover of God must feel constrained by the needs, the opportunity, the commands, and highest of all, by the love of God dwelling in him, to put forth every effort toward that end.

A. T. COLEMAN,
G. W. RILEY.

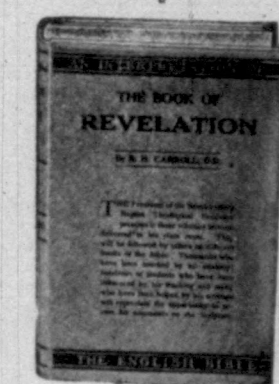
HAVE YOU EVER KNOWN ANY ONE WHO WAS LESS HAPPY, LESS GENEROUS, OR LESS FINANCIALLY PROSPEROUS FROM BEING A TITHER?

A "yes" or "no" answer to the above question and statement that you saw this offer in The Baptist Record will bring you by early mail an 80-page booklet in which are given a large number of new testimonials regarding the results of tithing both upon the lives and characters of individuals, and in churches. This offer is open for four weeks from the date of this issue.

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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid before our printing paper stops.

EDITORIAL.

THE LAST CALL.

There remains only one more Sunday before the books close for our year's offering to home and foreign missions, and that Sunday is now at hand. The indications now are that nothing but a miraculous working of the hand of God or heroic sacrifice on the part of some of His people can save us from a disastrous shortage. Some, it may be a few, have given until they have deprived themselves of what others believe to be almost the necessities of life. They look into the face of serious personal embarrassment in order that the work of the Lord may not suffer. Like Paul, they fill up that which is lacking of the perfection of Christ in their flesh for His body's sake. May the Lord for whose sake they have given, comfort and reward them in His own way in His good time.

Brother, or sister, if you are not in this class, this appeal is to you. There are those who have had fellowship with the sufferings of Jesus who sweat drops of blood under this load. There are those whose hearts cry out under the weight of this load. Is it nothing to you? O ye that pass by that these men of God must struggle alone in their agonizing effort to bring the knowledge of salvation to the myriads of lost men and women in the lands of darkness? Is it not our work as well as the work of those put in places of leadership and responsibility? Will not our God hold us in some way responsible for our generation passing into eternity without hearing the gospel? Can He say of us that we have done what we could? Will ours be the "Well done, good and faithful servant, enter into the joy of thy Lord"? May the Spirit who brooded over the darkness and confusion of the first creation hover over His church at this time of need until every atom is quickened, until light shines out of darkness and order and movement and power come into our work.

THE BAPTIST RECORD

SEASONED SPEECH.

That does not mean speech that is thoroughly dried out till it is sapless and juiceless; quite the contrary. The kind of speech that the apostle is recommending is that which is thoroughly permeated with grace, that has been brought completely under the influence of the Spirit of Jesus; not namby pamby, not insipid, not putrid, not ill-savored or foul-flavored, but wholesome, savory, stimulating, health-giving, clean.

One of the wisest men and greatest teachers of the past generation was accustomed to say there was more power for good or ill in ordinary conversation than any other thing in our lives. This is true, because it is the most widespread and the most constant in use. This is a field for all and all are constantly under its influence. The influence is none the less potent that it is generally unconscious. Indeed unconscious suggestion is now come to be regarded as one of the strongest factors in the making or marring of character. It is done "while you wait." Jesus said, "By thy words shalt thou be justified and by thy words shalt thou be condemned." Again, "Every idle word that men shall speak they shall give account thereof in the judgment." If any stumbleth not in word, the same is a perfect man."

For practical purposes, speech may be said to be of three kinds, (1) vicious, (2) idle, and (3) edifying. There is no room in the kingdom of God for either the first or the second. Only the third belongs to a Christian. "Let no corrupt speech proceed out of your mouth, but such as is good for needful building up, that it may give grace to them that hear." There would be acres of quietness if this rule were observed, and there is large room for great areas of eloquent silence. If the speech is to "give grace to them that hear," it must itself be "seasoned with salt." The mind itself must be saturated with grace by dwelling in the sunlight of His presence.

Most of the conversation that we hear is mere chatter about unimportant nothings. Why not take seriously the responsibility of really helpful speech? Why not make up our minds that we will try to say something when we speak? But it is not merely sensible and serious speech that Paul is enjoining; it is distinctively Christian speech, that which is intended to attract attention to the saving power of the gospel, to witness to its worth and helpfulness in the life of faith. It has in itself the saving quality; it partakes of the nature of the gospel; it is the gospel in personal experience. There is entirely too much reticence about introducing religious matters in conversation. It is a misuse of modesty that prevents the mention of spiritual things in everyday speech. There ought to be no shock in passing from ordinary subjects to the concerns of the soul. And it will save the usual social intercourse from degenerating into emptiness or coarseness if the speech is with grace, seasoned with salt. Why not put it to the test?

Thursday, April 23, 1914.

THE CHRIST WHO CAN.

The crucial point in approach to the Lord Jesus is belief in His ability. It is easy to say that we believe He is the Son of God, that we know He has all power and that nothing is impossible with Him. These are very general terms and may mean nothing in particular. The testing time is when we are required to believe that He is able to do the particular thing that needs to be done now, done in our case, done in answer to our petition to Him. Jesus seemed not a little sensitive on this point, and insisted that there must be a belief in His power to perform the work in question.

When a distressed father came to Him in behalf of an epileptic son he cried out, "If thou canst do anything for us, have mercy on us and help us." That put a full stop to the hand of the Lord. His only answer was "If thou canst." It was to hand back to the man the condition which he had included in his petition, for him to look it over. That was the stumbling block, the hindrance to any effort at relief. Jesus did not proceed while his ability to do the thing asked was a matter of question or doubt. Men might doubt His willingness, but they must not doubt His power. Using the same word Jesus continued, "All things can, to him that believeth." When the father had gone his full length in faith Jesus immediately healed the son.

On another occasion when a blind man came to Him for healing, Jesus asked if he believed Jesus was able to do this and when he said "yes," the sight was given him. Again, when there came a leper who fell down before Him and said, "Lord, if thou wilt thou canst make me clean." Jesus did not hesitate a moment, but instantly answered, "I will, be thou cleansed." To believe in the ability of Jesus is to have the request granted.

There is more of unbelief in our prayers than we are conscious of. We acknowledge even the omnipotence of Jesus, but doubt His ability to do what is needed in our own case. Many a sinner is ready to believe that Jesus can save anybody and is able to save anybody—but him. It is when His power is to be tested in the particular application of it and personal appropriation that the real weak spot in faith comes to light. And many a Christian believes that Jesus is able to do anything and everything except the very thing that he needs to be done. It is not a blanket faith that avails, as it is not the sheet lightning that strikes. It is that which lays hold on a special object and makes application and supplication on its behalf. It is not an evidence of faith to ask that a multitude may be saved as it is for this particular man to be saved. Do you really believe that Jesus is able to do the particular thing that you ask Him to do? We sometimes dodge by saying we know He is able but we don't know whether it is His will to do it or His time to do it. But when the poor leper asking for the impossible, said, "If thou wilt, thou canst," that was enough for Jesus; He said "I will."

There are not a few who deceive them-

Thursday, April 23, 1914.

selves into thinking that Jesus has power to save because they believe He will take them to heaven when they die. But a surer test of His power and of our faith in it is whether we believe He is able to save us right now. Can He take an unclean man and make him clean? Can He take a crooked and dishonest man and make him straight and upright? Can He put strength into the man who is too weak to walk in the path of righteousness? Is He able to cleanse and keep us here and now? Here is where many weaken and turn back. If He is the Son of God, the Savior, is He not able to do exceeding abundantly, above what we ask or think? Is His name not "Wonderful, Counsellor, Mighty God?" Why should we believe everything in general, but nothing in particular? Cannot He save a man from wicked appetite, from ill temper, from lustful passion, from covetousness, from arrogance and pride, from envy? If a leper could fall at His feet and go away clean, cannot a man today find salvation from sin? Is He a God afar off and not a God near at hand? Is He the Christ who can or the creature who can't?

MISSISSIPPI WOMAN'S COLLEGE.

On Sunday last our Sunday School made its mission offering. There were 159 present and the offering was \$51.06. As Tom Barksdale said at the Columbia convention, "We do not desire to brag upon ourselves, but we are a great people." The Baraca class led in the offering, closely followed by the Bible class.

Monday night was the first anniversary of the Philomathean Society. Miss Carrie Jackson was the anniversarian and Prof. Edgar Godbold, of Alexandria, La., delivered the address. Miss Jackson's paper was chaste and elegant and Prof. Godbold's address was a delight to the attentive audience. He is one of the most useful gifts ever made by Mississippi to Louisiana and under God's blessing is doing great things for the kingdom.

Thursday night Prof. G. L. Martin asked me to deliver the diplomas to the graduates of the Bassfield High School. Here Prof. Martin, a Mississippi College graduate, has labored three years and the good people of Bassfield are proud of him and his work.

It has been with much regret that I have had to cancel several commencement engagements and refuse several more during the last two weeks. My wife and myself have been encouraged and comforted by the kind words which have come from many of our friends.

Our meeting began at the Immanuel church last Sunday morning. Brother R. B. Gunter, of Louisville, came to us then and has been preaching twice a day. At the present writing, all but three girls in our boarding department have professed conversion. A number of young men and women in the congregation have also joined for baptism. Brother Gunter's sermons have been quiet, but convincing without any effort to unduly frighten or excite. He preaches without notes, which adds greatly to the effectiveness of any preaching, but

THE BAPTIST RECORD

his sermons bear all the signs of deep and consecrated study. Above all he preaches salvation by grace. The number added to the church by Friday was 21, of whom 20 joined upon a profession of faith. Friday morning was in many respects the most interesting service. Upon a request that everyone who was willing and anxious to work for the Master wherever He desired, at home or abroad, should come forward, one hundred and twenty-one came forward and pledged themselves to this work. Nearly one hundred of these were our college girls. We are thankful to God for Brother Gunter's presence and work among us.

J. L. JOHNSON, JR.

MISSISSIPPI COLLEGE ENDOWMENT NOTES.

By W. A. McComb.

Corinth church, groaning under a \$15,000 debt, came down with \$1,000 for the endowment. One man who had given \$1,500 to his church, and who lives in a rented house, gave \$100 to Mississippi College endowment. That is what I call heroic. Deacon Hugh E. Ray, who has given \$1,500 to his church, and will have to more than double it before the debt is paid, came down with \$250 to the endowment, and he had recently given \$250 to the Judson Centennial fund. That is what I call noble. Others did equally as heroic in a smaller way. On the whole, I feel that Corinth, under the circumstances, has done nobly. Their new pastor, Dr. R. S. Gavin, had just reached the field and preached one sermon, but with grace and dignity he not only yielded his pulpit to the agent but co-operated in every way, making a personal subscription to the endowment himself. He is hopeful and the church is confident that under his wise and consecrated leadership they will make much progress in advancing the kingdom.

The campaign for endowment is progressing encouragingly. The thermometer now stands at \$182,000. That means \$18,000 more must be raised in seven weeks. Let every one work and pray and send in their subscription.

Chas. W. Mortimer of Washington, D. C., sent in his subscription for \$100, clipped from the endowment number of the Baptist Record. Will you not sign, clip and mail the following to the writer at Clinton, Miss.:

I hereby subscribe the following amount to

Mississippi College Endowment, \$.....

Cash \$.....

Nov. \$.....

Nov. \$.....

Nov. \$.....

Nov. \$.....

Name

Address

Date 191..

ONLY ONE WEEK AND OUR YEAR CLOSES.

B. D. Gray, Corresponding Secretary.

When this reaches your readers, Brother Editor, we will have only one week before our year closes, April 30th. We are full of anxiety about our finances. Brethren write encouragingly from every quarter and say they believe the apportionment will be met. We are trying to be hopeful on that account but the contributions are not coming in like they should.

Send All Funds Immediately.

We beg secretaries and treasurers to send in their funds immediately. Do not wait a week to send what you have. We need it to meet our obligations in the banks. Every remittance promptly sent will help us just now.

United Effort and Large Giving.

We must have a united effort and large liberality. Nothing else will bring victory. We must not fail. It will not do. The situation with Southern Baptists is so vital that we cannot contemplate a failure. Our opportunities were never so numerous and significant. Our great Baptist day is on us. We were never confronted by such glorious opportunities. Surely our people will relieve the present strain and bring us to the convention without debt and with our faces to the future. To this end we will work and hope and pray.

ORPHANAGE SCHOOL BUILDING BEGINS.

On the morning of April 15th we broke dirt for our school building. We hope that by the time you read this that we will be putting in the concrete for the foundation. This, we expect to do, largely, with our boys and let the brickmen begin at the floor level.

As before stated, we have only \$1,000 to begin with, but I am sure that if our pastors, S. S. Superintendents and L. A. S's will push the labor day proposition that we can raise the balance of the money and nobody be hurt. We have kept quiet until our Home and Foreign Mission collections were off of our hands, and we want to get through with this before our State Mission collections come. Let everybody work up to the Sunday following the 12th of May and interest everybody you can to give one day's wages for our school house, and all will be well.

You will receive the necessary literature in due time.

Yours for service,

J. R. CARTER.

THE FIELD GLASS.

THE FOREIGN MISSION BOARD OUT OF DEBT?

William H. Smith.

The question is coming from all directions: Will the Foreign Mission Board close the year without debt? There is only one company of men on earth who can answer that question with any sort of certainty, and they are the pastors and other leaders of our churches. If we could get just one word from all of the churches we could answer definitely as to the result on the first of May. The one word is this: Has your church made an increase of at least twenty-five per cent over its contributions to foreign missions last year? Yes, or no., to that question will answer the question at the head of the article.

While the general advance over last year of twenty per cent is all that is needed to meet all obligations this year, we may be sure that there are some churches that are pastorless, or in straitened circumstances, which will not only make no advance but will not give as much as was given last year. Hence, it will be necessary for every church in normal circumstances to make an increase of at least twenty-five per cent. If this per cent of advance can be made in all our churches, VICTORY is absolutely certain.

In Mississippi the advance required to meet the apportionment of \$42,000 is twenty per cent. It is vitally important for every state to come up with the apportionment this year. If Mississippi is to come up every church must make an increase of at least twenty per cent. In order to be absolutely certain of success every church ought to go above the apportionment of twenty per cent. It is positively certain that some churches will not be able to make the necessary advance and for this reason we make an earnest appeal to our Mississippi churches to secure a twenty-five per cent increase over what was given last year.

Brother Pastor, you agree with me that it will be a glorious day if we can close the year without a debt on our foreign mission work. You, of all men, can make that result certain in these closing days. Will you not immediately look into the matter of how much your church had given to foreign missions up to the close of April last year. Then see what has been done this year. If your church has not made the advance of twenty-five per cent, will you not call the leaders of the church together and go over the question prayerfully and determine on some definite plan that will secure such an advance? It can be best done in many cases by a quiet canvass among the more liberal members. But you will know best how to do it. If every pastor will heed this last appeal triumphant and certain is success. Brother, what will you do about it? There is no time to lose. May God's blessings be upon you, and may He give us a great triumph this year.

Richmond, Va.

FROM THE HOME MISSION BOARD.

Our evangelistic force has held great campaigns in Joplin, Oklahoma City, and Birmingham, in addition to many revivals conducted in smaller places. Hundreds and thousands have been led to the Savior, spiritual life has been quickened among our people, and numerous churches have been helped to fresh and vigorous life.

Our department of enlistment has been equally blessed. Many churches and communities where our cause has limped have been revived, and spiritual activity stimulated and marvelous improvements made in aggressive church work. The spirit of co-operation has been engendered, and the impact of our denominational life has been brought to bear upon whole communities for their general uplift. This great fundamental work of inciting and helping to direct the forces of our denomination in the spread of the gospel at home and abroad is meeting with most gratifying success.

Our church building loan fund has been cordially approved by all of our conventions. Attractive and stimulating literature has been prepared, and we are down at the serious business of completing this great task. In a number of instances the states have taken definite amounts for themselves, great Texas leading with \$250,000. Plucky Louisiana pledges \$50,000. All of the states have promised to do their part. If we can execute as well as we have promised, in five years now we shall have that million-dollar loan fund.

Great findings come from our workers among the foreigners in Panama, Baltimore, Norfolk, and from the Indian reservations and elsewhere, while the steady, solid improvement of our work in Cuba stimulates with hope for the future.

THAT SUGGESTION AGAIN.

Some weeks ago I submitted to The Baptist Record a suggestion as to the importance of evangelistic training. I have been eagerly watching to see if my idea would appeal to anyone else sufficiently strong to bring forth a response, but at this writing it seems to have passed unnoticed by the brethren so far as the press is concerned, with the exception of one man. I have received several private letters commending that suggestion.

I want to again call attention to this very important work, that of teaching as well as making disciples.

One would naturally argue that the thing of prime importance is to get people into the kingdom. I suppose a man who knows nothing of the laws and privileges of his country is just a shade above no citizen at all but even that is a debatable question. In practically all of our churches there are some who are Baptists. We know they are, because they say as much themselves and what is more their names are upon the church register, therefore it can't be brought to question, but what kind of a Baptist is he?

How does he know himself to be a Baptist? and how are we to know it?

Last year I held a meeting in a community where the "holiness movement" had made some serious inroads upon the membership. This church was composed of a people of average intelligence, four of their members being prominent teachers in the public schools. They were all troubled because these heretics had been preaching to them that Jesus Christ never instituted a church neither did He authorize such; they could not offset the argument and one of them insisting on me preaching a sermon on the New Testament church, said, "We don't know what we believe" and after I had preached the sermon, he said that he knew it was something like that but he couldn't prove it. We have many such people in many parts of our country in the same state.

In my former article I tried to call attention to the importance of making disciples of knowing how to reach men, and lead them to the Master. That is possibly the greatest need we confront today.

It has been suggested that our Home Board evangelistic force are engaged in that work, but they are not, and if they were, they would be falling far short of their purpose, as they seldom are found among our weaker churches. It is not their business to teach the method of soul winning but to demonstrate the practical side of the work. When they have gone the church usually drops back into the same old rut and there remains until the next meeting, and the pastor trudges along at about the same old gait.

I admit, I insist that the thing of primary importance is to make disciples, the next is to teach them. Many men have the tact to win souls, but not the ability to teach them after they have been won. It is not the fact of the boy's presence in the schoolroom that counts, but the things he is taught and that which he learns, that brings him to usefulness as a citizen.

Our enlistment committee cannot do this work, besides it is not a function of their office. If I understand their mission, it is theirs to endeavor to enlist the 13,000 churches of the convention that do not help in the great cause of missions. Do they teach doctrine? I grant you they do, they could not teach missions otherwise, but the same one who said, "Go into all the world," also said "teach them to observe all things."

My humble conviction is that the weakness of our churches and individual members, is due to the fact that they do not know; they believe, but knowing involves the matter of testimony, and they can't produce it.

I am looking forward to the day when each State convention will have at least a half-dozen of her strongest men whose duty it shall be to teach people the art of soul-winning, especially our pastor, and then a course in Christian doctrine, that our people may know how to speak with boldness, and to teach all people who come their way, what it means to be a Baptist, and what their obligations and opportunities are.

W. E. FENDLEY.

Meridian, Miss.

CLARK COLLEGE NOTES.

The Sunday school and B. Y. P. U. convention which we have had this week proved one of great interest as well as large attendance. This being the first state-wide undertaking of its kind, much interest and enthusiasm were felt throughout Mississippi. Many were the hopes for it and high was the standard fixed, and not in any particular has it fallen short of those expectations. The program was almost entirely carried out as planned, some changes of course, being necessary, owing to circumstances, but every supply did his work well, giving genuine benefit to his hearers. The address of Dr. Lawrence on the closing evening of the convention was both charming and telling. He treated the subject of "Efficiency" in a novel but masterly way. His points were keen and his illustrations pointed, sending the message behind the anecdote home to every listening heart. We hope that this convention is but the beginning of what is to be accomplished in our state for this much-needed work of our two departments engaged in training our young men and women for wider service.

We had the great pleasure on Tuesday morning of having Pres. J. W. Provine of Mississippi College with us. Since we have been taken over by the convention we feel an almost family tie for Mississippi College and that tie was wonderfully strengthened by the invigorating and inspiring talk Dr. Provine made us on his short visit. His theme was the value of education, and though he remarked in his introduction that statistics are uninteresting, no one in the entire audience could endorse his statement in that instance, for, in his usual breezy way, he breathed life into dead numbers and they spoke. His approach to the college was so characteristic of the man that you must hear it. Stopping over between trains on his way home from a banquet in Meridian he was misinformed about the chapel hour, being told ten instead of nine-thirty. Finding out his mistake too late to get here in time at that late moment he met a wagon. He tried to bribe the drayman, that failing, he attempted his German eloquence to which the drayman replied: "You can twist yer mouth an' make faces all yer wants, but that aint ridin', just the same." But, nothing daunted, he tried hiring a rig from the stable. All out. And, finally, just as the chapel hour was under way, an old Mississippi College student, glancing through the window, beheld the familiar sight of "Dutey" pacing it to chapel on a slender, bay saddlehorse. As Dr. Lawrence said in his able address, he "hitched up, stuck to it, and went somewhere." Come again, Doctor; we are more than glad to see you.

CHARLES D. JOHNSON.

Faculty Secretary.

The churches at Pelahatchie and Edwards have adopted the plan of giving to missions every month instead of once a year, beginning with the convention year, May first.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec.

Remember the books close April 30!

Money must be sent in before April 30th to count in this year's reports.

Mission Day in the Sunday Schools is showing up well where weather conditions were favorable.

All together now for the last stretch. Let us set a new mark for Home and Foreign Missions in Mississippi. Only two weeks more.

It takes holy enthusiasm to make the kingdom spirit go. Mississippi Baptists should think, talk and dream kingdom missions for the next two weeks. And last, but not least, their dreaming, talking and thinking should inspire enthusiastic giving.

Many of our country churches are doubling previous contributions and many are giving that have not heretofore been giving. But, so far, none of our larger churches have materially increased their contributions, and some of them are falling behind previous gifts. We must have some heroic giving on the part of our larger churches if we expect to meet our apportionments.

The next two Sundays ought to be two of the greatest days in Mississippi Baptist history. They are our opportunity to show ourselves heroes for the kingdom of Christ. A loving Lord throws down the challenge to us and calls for heroic sacrifice. A lost world challenges the best that is within us. What shall our answer be? The next two weeks will tell the story.

In a letter from one of our secretaries, there is this paragraph: "I hope you are going to come out all right on missions. I know how anxious you must be getting. You have had many hard conditions, but the Mississippi folks have a wonderful way of coming up with their tasks done." This shows how the brethren have turned their eyes toward us. They appreciate conditions which have arisen on account of the boll weevil and bank failures, but they believe in us still. If we do our best there is no doubt about the results.

MISSISSIPPI BAPTISTS' OBLIGATIONS.

Mississippi Baptists have three pressing obligations with reference to the kingdom enterprise with which our Lord has commissioned them.

They owe it:

1. To their own state to evangelize it; to preach the gospel of Christ to all its people and to build churches in every waste place, so that no person in Mississippi will be out of reach of the gospel of Christ.
2. To do their part in evangelizing this

great Southland of ours; to take new territory as it is opened up, build churches on the frontier, send preachers into these waste places, and take care of the immigrants coming to our shores, so that all who live in the South will have advantage of the gospel as Baptists preach it.

3. To do their part in the foreign fields; obeying their Lord when He said: "Go preach the gospel to every creature." Translating the Bible into foreign tongues, sending missionaries to foreign lands building churches, colleges and schools, and in every way possible making the gospel of Jesus Christ known to those who know it not.

We are now in the wind-up campaign of Home and Foreign Missions. May we prove faithful in meeting our obligations here.

CONDITIONS CRITICAL!

Never before have Mississippi Baptists faced more critical conditions in their mission work. In two weeks we practically have \$50,000.00 to raise if we would meet our Home and Foreign Mission apportionments. If it should rain in the state on either one or both of these Sundays, it would materially lessen our chances of raising the amount. If we fail to raise our apportionments, then we have failed to do our part in meeting the demands of our Home and Foreign Mission work. Each state in the Southern Baptist Convention has been asked to raise a definite amount. Past experience shows that few states raise more than the amount asked for. A failure on the part of any state to raise its apportionment generally means debt to the Boards. I know that every loyal Mississippi Baptist would regret a failure on our part when that failure meant death to our Home and Foreign Mission Boards. I am sure that every loyal Mississippi Baptist will feel keenly the sting of disappointment if at the Southern Baptist Convention the figures for Mississippi shall drop below the amounts asked for. I also know that every loyal Mississippi Baptist will rejoice if the figures for Mississippi are equal to or above the amounts asked for. We can put the figures to the place where the Southern Baptist Convention placed them in its request of us for this year. In these two remaining Sundays if every loyal Mississippi Baptist will do his duty we will not only meet our apportionments, but go far beyond them. Mississippi has not been in the habit of failing and it is too late for us to begin now. We can do it if we will; we can do it and we will.

At a meeting held Wednesday the trustees of the Mississippi Baptist Hospital heard a report from the finance committee which seemed to open the way for the completion of the new building which is greatly needed. Further and more definite announcement will probably be made next week.

Mississippi Woman's Missionary Union Page

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All Societies in Mississippi should send quarterly reports to Miss Margaret Lacey, Jackson, Miss., but all money should be sent to Rev. J. E. Lacey, Jackson, Miss.

"Obey my word and I will be your God, and ye shall be my people, and walk ye in all the ways that I have commanded, that it may be well unto you."
 —Jer. 7:23.

FROM THE SECRETARY'S OFFICE.

When this issue of the Baptist Record reaches our readers all reports will doubtless have been sent in. Certainly all monies will have been forwarded to Dr. Lawrence. In case some society should have failed to send in a report, we now urge that it be sent AT ONCE. All books must close with the closing of the month.

And this means that with the beginning of May, we begin a new year. Will you not allow your secretary to urge that your society, no matter where you are or whether you are a W. M. U., Y. W. A., S. B., R. A., or L. A. S., that you send during the month of May, before you begin on your new yearly apportionment, TEN CENTS PER MEMBER for our Literature Fund? A few societies have already sent in this fund. The sum is much needed. Send to Mrs. M. M. Fulgham, Jackson, Mississippi.

Miss Mary Ray, our college correspondent, was a welcome visitor to the office this week. She is much encouraged in regard to her work, and will shortly give us an account of it. She has written to every college in the state, and has received ready responses to them all; and the spirit shown by each delights her soul. She is so happy in her work.

This reminds us of reports that have come in from two of the College Y. W. A.'s: Woman's College and Janie Sanford, of Blue Mountain. The girls in the former have given \$184 this season. The girls in the latter have given \$22.25 to the Blind Girls' School at Canton, China. In addition to the money given, the Janie Sanford girls have recently sent boxes to two of our Mountain Schools: One to Kendrick, Va., containing books, paper, pens, sheets, towels, etc. The other to Murphy Institute, N. C., containing a lot of net weaving material—strips of cloth sewed together and wound in to balls.

WHY SHOULD E-V-R-Y-B-O-D-Y ATTEND THE W. M. U. THIS YEAR IN N-A-S-H-V-I-L-L-E?

This opening question submitted in question form seems to indicate it a fact to be proven. A host of answering reasons spring to the mind why "Everybody" should come, whose sympathies are with the religious and educational efforts of the generation.

First: Nashville has been the Southern rallying center of conventions of all kinds. No interests appealing to the public have felt they could afford not to present and leave their message with its thoughtful, cultured, resident population. Neither could they afford to lose an appeal to its large student population, those carriers of thought to every corner of the Southland. Omitting mention of all save those for religious and educational purposes, we have had with us, the great Christian Endeavor Convention, the Student Volunteer, the W. C. T. U., the National Convention of the Christian Church, the Men and Religion Forward Movement, the Woman's Missionary Jubilee, and the Southern Educational Convention. Here the Sociological Congress had its birth, and here the great hosts of Southern Baptists have rallied on several separate occasions.

If thought is immortal, and all pervasive, how charged must be our atmosphere! Come and breathe it with us.

Second: Nashville has been a historical center! Some of the decisive battles of the late war have been fought near its boundaries, and their landmarks and breastworks may yet be visited. Here the hardy volunteer rose at his country's call in such large numbers as to win a new name for this state. Here great men, makers of history, have lived. Here under its sod lie buried many who would answer to the muster call of fame. Here are to be visited the graves of Polk, and of the immortal Jackson, the Hermitage having proven a shrine to which the traveler eagerly turns aside. Here on one of the city's highest points stands the state's imposing capitol building. Adorning its grounds, as well as immortalizing public service and patriotism, rise four imposing monuments. One the famous equestrian statue of Jackson, another marking the tomb of Polk, a life-size statue of the loved young martyr Sam Davis, a memorial fountain to Tennessee's latest martyr, Senator Carmack, while on one of the avenues near by may be seen the spot where he fell.

Third: Nashville has been, and is, an educational center. Schools of all kinds for the white man, and for his brother, the black. Here is situated the great Vanderbilt University with its beautiful grounds boasting a collection of almost every known tree. The greater Peabody that is to be, now rising slowly but surely in beauty to the skies. The consolidated Ward-Belmont, in its gem-like setting of circling hills and statue-studded grounds. Boscobel, on its beautiful hill, at one time under Baptist

control. Buford and Radner just a short ride away. The great Vanderbilt Medical School, recently the recipient of a million-dollar gift from Carnegie. Nearby stands the Galloway Memorial Hospital, a monument to the healing love of the Master. Then there is Fisk University, famous for its Jubilee singers. The Mebarry, training the colored student to minister to the bodily ills of his race, and the old Roger Williams. Nashville has dignified the life of the mind. Come, and by your coming add to our dignity.

Fourth: Nashville is a religious center. Its churches are many, occupying strategic points all over the city. Here is the Methodist Theological School in connection with Vanderbilt University. Here are centered its Missionary Boards, and here, too, is its great Publishing House for Sunday School and religious literature. Here the Presbyterians direct their foreign Mission work, and, of interest to all philanthropists, is the National Publishing House, controlled and run by the colored Baptists, and admirably ministering to the needs of the Sunday school life of the negro. Here our own denomination has steadily grown in power and influence, until we now number twenty-one churches, eight of which were not in existence when our convention met in 1904. A short ride and you reach the Baptist Orphanage, occupying a large tract of land, with its own water system from a never-failing spring, with its community buildings, its own school and many other modern features, it ranks among the model orphanages.

Last and best here is our handsome publishing house, splendidly planned, splendidly equipped. For many years from it has come weekly into our homes a stream of influence that heaven alone will measure. Our children have grown up on it.

From the very first the W. M. U. have been warm friends and supporters of our Sunday School Board, and their loyalty was repaid by the generous gift of \$25,000, which made possible the purchase of our Training School in Louisville.

The formal presentation of the new building to the Southern Baptist Convention will be made in May. Every Baptist woman will want to share in the rejoicing of that occasion. Over and above all these things comes the appeal of our own special program with its complete review of the past year's work, its plans for the year to come. The inspirational presence of many visiting missionaries. The closing of our Jubilee year.

Reason upon reason why every woman will want to come, why every woman should come, and why no woman can afford not to come! Nashville and Nashville Baptists say, "Come!"

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If you want to make someone a present that will do good and will be appreciated, too, give "DOROTHY PAGE."

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SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

THE PRODIGAL SON.

Lesson 5. May 3, 1914.

Luke 15:11-32.

Motto Text: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight."—Luke 15:18.

Outline:
 1. In a far country.
 2. His father's house.
 3. The elder son.

Introductory: In the last lesson Jesus gave two parables, "the lost sheep" and "the lost coin," showing God's attitude towards the sinner. In this lesson, by this most beautiful and perfect story of the prodigal son, he shows not only God's position as a loving Father, but the attitude also of the returning and sinful son towards his father.

1. A certain man was the father of two sons. The younger of these, tiring of the quietude of home, and perhaps of the control which the father exercised, and the daily labor required of him, asked for a division of the father's property between the two brothers. This was a not unknown thing at that time, and the father consents without remonstrance and gives his younger son the third portion that the law allows him (Deut. 21:17), retaining two-thirds for the older brother. Leaving behind him the comforts and plenty of a prosperous home, the protection and guidance of a father's love, the young man journeyed out into the untrod world. He took his way into a far country, far from all the restrictions that were so irksome, and plunged into the wild gaieties and dissolutions which his means and freedom allowed him. Gay companionship, the joys of the winecup, the fascination of the dice, all that makes up riotous living, until suddenly he finds that he has wasted the substance that seemed limitless, and that he has spent all that he had. His quickly gained friends as quickly fall away. He shares in the distress a great famine brings, and in his want hires himself to a citizen of that country, and is sent into the fields to feed swine. Here, "in his deepest deep he finds a lower deep," for his soul revolts against the care of the unclean animal which his people scorn, refusing even to take its name upon their lips. Gladly would he have eaten of the carob beans furnished him for the swine, but these were measured out for them, and no man notices his hunger, to give him even of this poor food. He thinks of the hired servants in his father's house, who have more than they need, while he perishes with hunger, and he says within himself, "I will arise and go to my father, not as I left him, in wanton pride and selfishness, but to ask that though I have sinned against him and heaven, he will take me back, unworthy to be a son, to be treated as one of the hired servants."

2. And he arose, carrying out his purpose, and went to his father. Ah, how many prodigal sons, how many erring daughters, have turned their weary steps homeward, to find the candle burning in the window for them, the door always ajar, the father and mother with outstretched arms! This father had never put from his heart his dear, mistaken boy, and he ran to meet him while he was a great way off, fell upon his neck and gave him again and again the kiss of love and compassion. He cuts off incomplete the stumbling, sorrowing words his son would speak, and called to the servants to bring out the long and stately garment that he has in reserve, and clothe him in it and a ring to show him a person of honor in the home, and shoes which no servant was allowed to wear. The fatted calf is killed, and a feast of joy and merriment was begun, for the return of one, as it were, from the dead.

3. In the father's heart, formal forgiveness is swallowed up in joy and thanksgiving because of the restoration to sonship of our long-counted dead, but to the elder son, his return is not a joy. Returning tired from his work in the field, he hears the sound of the hired musicians and dancers in the house, and calling a servant, asks the reason for this unusual merriment. His brother has come, and his father rejoices because he is safe and sound. Jealousy and anger do their evil work in his heart, and he will not go in to join in the feast, even at his father's entreaty. He roughly chides his father that he has withheld from him the obedient and deserving child, even a kid for merry-making, while for the one who comes back to him from wasteful profligacy, he has killed the fatted calf. The father reminds the angry son that all that he has is his and that he has lived in the daily abundance of his father's house, and there had been no need for special exhibitions of favor.

One sees at once in the father, welcoming gladly the wayward and repentant son, God, the Heavenly Father, by creation and adoption. The prodigal son represents the publicans and sinners of that time and of this, preferring the pleasures of sin for a season, wandering into a far country where there seems to be no God, but led by misfortune and providence to full and entire repentance; turning in unreserved trust to God, they find a blessed forgiveness, and the love and compassion of the Heavenly Father awaiting them. The elder brother represents the Pharisees of that time, offended by the loving attention of Jesus to those whom they called sinners; he is found among us today, in the self-righteous man, unconscious of cause for repentance in himself, careless of or resenting the return to God of those who sin and suffer and repent.

Suggested Scriptures: Hosea 8: 7; Psalm 51; Prov. 4:14-15; Acts 12:11; Gen. 45:14 and 46:29; Rom. 6:22-23; 1 John 3:14.

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It is stated in one of the papers that, on February 6th, on a public plaza of Vigan, P. I., representatives of the Catholic church burned 2,500 Bibles. It is sad to think of their antipathy to the Bible.

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The Advertising Manager of The Baptist Record cordially invites you to investigate the attractive offer of The Record Piano Club. The Club has proven, to the entire satisfaction and delight of its members, every claim that was made for it. It was founded on the principle that "What is impossible for one is easy for One Hundred." The tremendous purchasing power of an army of one hundred buyers solves perfectly the otherwise difficult problem of securing a piano or player-piano of the highest artistic standard at a price and on terms which put it within reach of practically every subscriber.

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Dr. I. P. Trotter: "Our meeting closed here Tuesday night. We have thus far received \$4, with more to follow. The moral issue taken in the meetings will be worth much to the kingdom. Ours is an anti-vice, anti-dancing and anti-card-playing church."

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WHEN THE LEVEE BROKE.

By W. P. Chambers.

I.
It was a time of anxiety and apprehension. A great flood was in the Mississippi river, and whole counties had been submerged, plantations ruined, physical suffering and financial loss entailed and even greater disasters threatened. The levees were strained to the utmost, and were vigilantly guarded 'day and night. Minor breaks were of frequent occurrence, each spelling disaster and sometimes absolute ruin to the owners of the land inundated.

The little farm of David Dawson lay on the extreme eastern edge of the district subject to overflow. The home and its belongings stood on a bold eminence in the foothills, but the farm proper occupied a much lower level. Separating the home and the farm was a shallow lake, or bayou, which half the year was dry, but was always filled by the winter rains. To facilitate the crossing back and forth two skiffs and a flat-boat or scow, were kept securely moored to standing trees or stakes driven in the ground.

Mr. Dawson's family that were at home consisted of his daughter, Maggie, now in her sixteenth year, and two sons, William and Robert, aged fourteen and twelve. The mother was visiting an afflicted sister in the eastern part of the State, having with her a still younger daughter.

One morning in April an imperative business matter required the father's absence for several hours. Before leaving he said, "I want you boys to remain about the house all day and keep an eye on the water. If it begins to rise the least bit, keep the boats pulled in. I'll be back as soon as possible. Be careful now, and don't disappoint me."

The elder boy said nothing, but the younger responded with a cheerful "All right!"

The boys were standing on the front piazza. Behind them in the doorway stood their sister, who saw something in her elder brother's face that smote her with a pang of uneasiness. After mounting his horse, the father called back, "Goodbye, children, be good and be careful!"

A half-hour later William came down the stairs with his gun in hand.

"Where are you going, William?" asked his sister.

"Over on the farm to shoot rabbits."

"But didn't papa tell you not to leave the house?"

"Yes, but I didn't say I'd stay."

"Oh, William, don't talk that way! You know he won't want you to go."

"But as it happens, Missy, I want to go pretty bad, and I guess I'll do it. Besides, what's the harm? There's not a speck of danger."

"But it's wrong, William."

"What makes it wrong?"

"Because it's against papa's wishes and against his commands."

"Well, he needn't ever know anything about it, and unless you or Bob tell on me, he never will know. But I'm going, all the same—just as sure as 'scat'!"

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"Please don't, brother."
"But I tell you I will, so dry up about it."

"Please don't, William. Papa will be so disappointed."

It was Robert who spoke, as he stood on the half-way landing of the stairs.

"But I will, though, and I'd like to know who's going to hinder me!" and he strode down to the boats.

Unfastening the smaller skiff, he pushed it off the bank, stepped into it and with a single oar propelled himself across the shallow water. In a few minutes they heard the report of his gun.

Maggie and Robert talked for some time, and the burden of the whole conversation was, "Papa will be so grieved."

Again and again they heard the report of their brother's gun, and even Robert began to feel a little envious of the good time he was evidently having. Near midday they saw him rapidly rowing across the lake, and as they hurried to meet him, he called out, before reaching the bank.

"Harness up old Ned to the cart."

"What for?"

"I've killed a bear, and I want to haul him home!"

"Killed a bear! William, you couldn't!"

"But I did, though, and now hurry and let's go after him."

In their excitement, the father's commands receded out of sight. Even conscientious Maggie was so elated over her brother's achievement that she forgot her usual caution.

More quickly than we can tell it, "Old Ned," a staid, sober-faced old mule, was hitched to the cart, was led on the flat-boat and the boys, seizing the poles, pushed the clumsy craft to the opposite shore. Even when they landed, and carelessly moored the scow, they failed to observe that the oars had been left behind.

But what odds could it make? The sun was shining from a cloudless sky, a stiff breeze was blowing from the northwest, and it was only two hundred yards to where the dead bear lay.

But a hitch in their plans began to develop itself. Old Ned didn't often exhibit his mulish disposition, but he chose the present occasion to demonstrate its existence. For after one glimpse of the dead bear, no amount of driving, leading, coaxing

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or scolding could get him one inch nearer to it. They tried to back him up, but Gibraltar itself seemed no more firmly planted than were his feet.

"We'll have to unhitch him and pull the cart by hand!" was the solution that occurred to the boys, and they proceeded to carry it into execution. So the cart, minus the mule, was backed up to the carcass, and after straining till both were well-nigh exhausted, they succeeded in hoisting it on the cart.

That Ned was not an indifferent spectator of the cart's slow approach was attested by sundry loud snorts, and uneasy stamping of the feet.

"You'd better go and hold Ned, while I pull up the cart," said William.

But when his brother ceased to push, not another inch could he move the vehicle on the yielding soil. Before another plan could be evolved, Ned cut the matter short, so far as he was concerned, by jerking the bridle from the boy's hand and galloping away toward the boat landing. Hardly had the bridle left his hand when Robert cried,

"Oh, William, look!"

What they saw blanched their faces and almost congealed their blood. For in place of the placid, shallow lake a great yellow torrent was rushing up stream, and on the open fields broad lakes were visibly growing larger.

"The levee's broke!" gasped both voices, as the boys ran toward each other.

"We'll drown!" wailed William, "and it's all my fault! Oh, what shall we do?"

"Let's try to climb a tree," said Robert.

One tree, a rather slender sapling, stood between them and the rushing water. As they ran toward it, Robert again cried,

"Isn't that our boat?"

"Yes, let's try to catch it."

The scow, loosed from its careless moorings, was being borne along just inside the timber that marked the margin of the lake. By wading in the icy water to their hips, they succeeded in grasping the clumsy craft and scrambling aboard. Just then a stronger current caught them and drove them rapidly away from home.

They seized the poles but their united strength failed to check their progress. At best, it only retarded and deflected. They saw the water submerge the whole farm, and a few minutes later, they could find no bottom with their poles.

After vainly trying to use the poles as oars, they busied themselves in fending off the floating logs and piles of drift that covered the face of the turbulent water.

While thus engaged, something else happened that caused all that had gone before to dwindle into insignificance. For out of a great mass of drift, with which they collided, an enormous black bear scrambled onto their boat, and from one corner blinked at them with small but wicked eyes.

It is perhaps no discredit to the boys that both of them dropped their poles, one of which was lost. They were too panic stricken to move—they hardly dared to breathe, for the bear, after a brief inspection of his



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fellow-passengers, began walking round and round on his corner of the craft, and with consternation they saw his circles growing wider with each round.

Each boy opened his pocket knife—puny weapons, to be sure—while they vainly looked for some tree, into which they might climb. As if satisfied with the craft that bore him, the bear lay down with his eyes alert to every movement the boys made.

(Concluded in next issue.)

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ANTIOCH DOTS.

Sunday, the 12th, was our rally day for missions and notwithstanding the angry clouds and hoarse mutterings of the thunder, a goodly number assembled at the hall. We had some contest singing between the old folks and the young people, which was truly inspiring. About one o'clock the exercises began by the recitation of some sweet little lines by the infant class and once verse was repeated in concert. Then recitations followed from those who were older, telling of the wonderful love of Jesus. The beautiful songs were rendered in such a way as to fill the soul with melody and praise.

Light dispelling darkness was personated by seven boys who made pleas for the nations, that are without Christ, thrice the torch bearers, who were seven sweet girls, offered their lights to illumine those dark countries. Many statistics were given that were startling, yet true, and we hope they will awaken in our people a deeper interest in missions. A collection was taken and we rejoiced when it was announced that together with the W. M. U. offering it amounted to \$24. We have given all told during this quarter to home and foreign missions, \$60. We are happy over our offering, and feel constrained to say, "Praise God from whom all blessings flow."

Our Sunday School thrills with interest, from the tiny tots to the gray haired sires. The wide-awake teachers are inspired by the thoughtful attention of the pupils and the interchange of opinions stimulates the soul questionings. Our superintendent is always devising some new plans and bringing messages of cheer. Our pastor (E. T. Sessums) will rejoice when he learns we have sent out our ship, with Christ's banner wide unfurled.

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During the times of the prophet Malachi, and when the people of Israel were wicked there were those among them that "feared the Lord and spake often to one another and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon His name. And they shall be mine, saith the Lord of hosts in that day when I make up my jewels."—Mal. 3:16.

Christian conversation is pleasing to God and is valuable in its effects upon those that engage in it, and salutary in its influence upon others. Christians should glorify God with their tongues by speaking often to one another of Him they love most and hold dearest. They should talk of His kingdom and how best to extend it among the sons of men. They should talk of lost sinners around them and how to lead them to Jesus. They should talk of their experiences of grace, and of what great things the Lord hath done for them. They should talk of their trials and troubles and temptations and of God's sustaining and comforting grace. They should talk of their joys and of their blessed hope and of their heavenly home. Parents should engage in religious conversation in the presence of their children, and religion should be the topic of conversation at times in social gatherings, and when two or three meet together by the way or in neighborly visits.

By such means sad hearts would be cheered, the weary refreshed, the weak strengthened, the backslider reclaimed, sinners made to feel the power of divine grace, and God's people would be edified and built up in faith and holiness. The fire of a revival spirit would be kept burning in the churches, the preachers would have the liberty of the Spirit and conversions and additions to the churches would be frequent, while happy saints would feel as did Jacob at Bethel when he exclaimed, "This is none other but the house of God and this the gate of heaven."

Eternity alone can tell the value and blessed results of Christian conversation. It was Christian conversation of some Baptist women that led the great George Mueller, of Bristol Orphanage, and the man of mighty faith to investigate the subject of baptism which resulted in his leaving the established church and in his uniting with the Baptists. It was by means of Christian conversation of several poor women of Bedford, that John Bunyan, the great allegorist and immortal dreamer, was

convicted of his sins, which resulted in his conversion. O, the power for good there is in Christian conversation.

One of the saddest indications of a low state of spirituality in the hearts of God's people is found in their neglect of not to say their distaste for Christian conversation. "Out of the abundance of the heart the mouth speaketh." Alas, alas, then for the spiritual condition of so many of God's children today! How seldom that Christian conversation is engaged in by them; and to introduce it in many circles would be to embarrass if not to destroy the pleasure of the occasion. Let this note be struck, a note of solemn sound. It is this: **Christians are more backslidden in heart some times, and are further from God than they think they are.**

The writer in his meditations is impressed with the sad fact that along with the passing away of the old time "mourners' bench" the old time pungent conviction for sin, and heartfelt mourning with tears, and the sudden conversion, and the deep experience of grace, and the family prayer, and Christian conversation have also passed away—all this with the fewest exceptions. The religion of today is more of the intellectual than of the heart. A happy shout by some dear old saint in church today would create consternation and unholy criticism. The handkerchief was needed in the house of God in those days ago to wipe tears from the eyes of worshippers. Tears are no more—the times of weeping are ended. O. D. BOWEN.

THE GERM OF ECZEMA

Tetter, Ringworm, Salt Rheum, Acne, Itch and other unsightly skin disorders is a microscopic animal parasite which has found lodgment in the tissues of the skin, where it feeds and multiplies indefinitely. Tetterine (salve) is the best means known to kill these germs, allay irritation and heal the inflamed skin. The very worst cases yield to one or two 50c boxes. Tetterine at drug stores or by mail from Shuprine Co., Savannah, Ga.

AN ANT EXTERMINATOR.

To rid the pantry of ants, mix cayenne pepper and borax and dust it around the pantry shelves.—The Mother's Magazine.

DROPSY TREATED, usually gives quick relief, soon removes swelling, a short breath, often gives entire relief in 30 days. Trial treatment sent free. Dr. THOMAS E. GREEN, Successor to Dr. H. H. Green, Box 2, Atlanta, Ga.

PARKER'S HAIR BALM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and \$1.00 at Druggists.

The Baptist Record is authorized to announce

OSCAR B. TAYLOR
of Hinds county
as a candidate for Chancellor of the Fifth District, composed of Copiah, Hinds, Lincoln, Madison and Yazoo counties

GOD IS THERE.

By Elder Odd.

Where the coral caves of the ocean deep
In eternal silence forever sleep,
God is there.

Where the mountain peak in perpetual snow
Throws its shade on clouds o'er the vales below,
God is there.

When the cyclone comes in its furious wrath
Bringing woe and death in its gloomy path,
God is there.

When the north wind blows with its icy breath
And the world is wrapt in a frozen death,
God is there.

Where the rising sun with its cheering light
Breaks the silent sleep of the solemn night,
God is there.

Where the noonday heat with its burning glow
Drinks the tiny streamlet and stops its flow
God is there.

When the setting sun sheds a gentle calm
O'er the quiet world like a healing balm,
God is there.

When the weary world is enclosed in night
And the moon shines forth with its calm, cold light,
God is there.

When the spring bursts forth from its wintry tomb
And the flowers are sweet in their opening bloom,
God is there.

When the summer reigns with its burning heat
And the bubbling fount and the shades are sweet,
God is there.

When the autumn comes in its gorgeous dress
And its ripened fruit to our lips are prest,
God is there.

When the winter cold with its sleet and snow
Her people, as far as in their power lies, intend to make their visit to

Wraps the world in ice and the keen winds blow,
God is there.

If we seek a place where the guilty soul
May be hid from God while the ages roll,
God is there.

'Tis a hopeless search, for where'er we go,
In the heights above or the depths below—
God is there.

TELL IT TO OTHERS.

You folks who know by actual experience the wonderful dispatch with which Tetterine cures Eczema, Tetter, Ringworm, Salt Rheum, Itch, Itching Piles, etc., tell others. Get one friend to try this soothing, healing antiseptic ointment and win his everlasting gratitude. 50 cents at drug stores or by mail from Shuprine Co., Savannah, Ga.

TO MEMBERS OF THE MISSISSIPPI TEACHERS' ASSOCIATION.

Jackson awaits the coming of the school teachers of the State on April 30th and May 1st and 2nd, with feelings of great pride and pleasure.

The Mississippi Teachers' Association for a brilliant army of consecrated workers which is today the most powerful influence for good within her borders and holds in the grasp of its hand more fully and completely than any of the great callings the future welfare and destiny of the commonwealth.

The school teachers of Mississippi are preparing the future so her people may escape the shoals of anarchy and communism—envy, strife, greed, scoffing and disorder—and in their stead bequeath the rich heritage of future generations, living in happiness and contentment, love and righteousness beneath the quiet stars and under the reign of the Prince of Peace.

Mississippi is proud of her teachers and the great calling that has captured the very citadel of the republic—the White House itself.

It is with feelings of very great pleasure, therefore, that Jackson, their own Capital City, awaits their coming and stands with outstretched hands to bid them a royal and generous welcome.

Her people, as far as in their power lies, intend to make their visit to

Southern Baptist Convention

Nashville, Tennessee, May 13-20, 1914

Round Trip Rate from Jackson - \$13.05

VIA



Tickets on sale May 8th to 13th; return limit, May 30th. Extensions to June 15th, upon payment of \$1.00. Stop over at Birmingham and Chattanooga either going or returning. Special party will leave Jackson May 11th at 10:40 p. m., arriving Nashville next day at 4:30 p. m. By this route you can stop at historic Chattanooga, where you will have the privilege of seeing the battlefields of Missionary Ridge and Chickamauga and also of viewing Lookout Mountain. The only scenic route to Nashville from Mississippi.

Through Pullman to Chattanooga and day coaches to Nashville without change. A great opportunity for church and Sunday School workers and also literary teachers. For further information write to

S. A. STONE, Ticket Agent, Jackson, Miss.; or
DR. T. J. BAILEY, 512 High St., Jackson, Miss.

the great convention both profitable and delightful in every respect.

The Governor's mansion, that historic mecca of social grace and elegance since ante-bellum times, will throw wide its portals for the entertainment of the teachers of Mississippi, and its gracious and queenly mistress, assisted by the ladies and gentlemen of the Capital City, will extend them a warm and cordial greeting.

The finest musical talent of the city have prepared a rare and artistic program to be enjoyed throughout the entire sitting of the convention.

The State and city officials and entire citizenship of the Capital City esteem it a great honor and pleasure to entertain so distinguished a body as the Mississippi Teachers' Association and are looking forward to a record-breaking attendance upon this great occasion.

The Jackson Board of Trade, as official host for the city and having general supervision of arrangements, will be at the slightest beck and call of all visitors.

FROM MANTEE.

I just want to say a word about the article in your columns this week, entitled, "The Missionary Activities of the Early Church." This is a speech by one of young men at the fifth Sunday meeting of the Trinity Association. Four months ago Brother Scott had no interest in the work of the church. Through the influence of Brother W. H. Harden, our Sunday School superintendent, he was interested in the work of prayer meetings and Sunday School. He is now a very close student of the Bible. No pastor ever had a more loyal deacon and superintendent than we have in Brother Harden. At the close of a sermon by Brother Harrington, during our fifth Sunday meeting, thirteen agreed to give the Lord His part of their income—the tenth. Our offerings to missions are still below our ability, but are far above the offerings made last year—none at all. The church has gone to half time, and with comparative ease raised money to send the pastor to the convention. The Lord is greatly blessing our work here. Pray for us that we may prove our-

selves worthy of further blessings. Yours for work,
JOHN F. CARTER.

DRY CREEK CHURCH.

Yesterday was the day we had set aside to make our mission offering at Dry Creek church, Rankin county. Our Sunday School superintendent, aided by the good ladies of the community and some of our friends of other denominations, rendered an elegant children's day program. At the close of this we took our offering which amounted to \$83.07.

After a good dinner, Rev. M. L. Oswalt instructed us for an hour in Bible study by means of a chart that he has prepared, "God's elect line extending through all the ages."

Brother Oswalt is one of the best Bible students I know, and anyone who would like to have him give them a day of profitable instruction in the mysteries of God's word, can get him by addressing him at Pocatontos, Miss.

I am yours in His service,
C. C. BRISCOE.

"TIZ" FOR TIRED SORE, ACHING FEET

Ah! what relief. No more tired feet; no more burning feet, swollen, bad smelling, sweaty feet. No more pain in corns, callouses or bunions. No matter what ails your feet or what under the sun you've tried without getting relief, just use "TIZ." "TIZ" draws out all the poisonous exudations which puff up the feet; "TIZ" is magical; "TIZ" is grand; "TIZ" will cure your foot troubles so you'll never limp or draw up your face in pain. Your shoes won't seem tight and your feet will never, never hurt or get sore, swollen or tired. Get a 25 cent box at any drug or department store, and get relief.



AGENTS We want, at once, a man or woman, the energy of earning a \$1.00 salary, in every community where we are not represented. Write to 409-315 Main St., SOUTH BEND, INDIANA.

SOUTHERN BAPTIST CONVENTION

NASHVILLE, TENNESSEE

Quickest Time—Best Service
Via Memphis

Tickets on Sale May 8th to 13th inclusive
Limit to return May 30, 1914.

For further information address:

WALTER BYRNS, District Passenger Agent
Jackson, Mississippi

ILLINOIS CENTRAL RAILROAD

STOMACH SUFFERERS

Gallstone Victims
If you have pains in the right side, back, under shoulders, pit of stomach, colic, gas, stomach trouble, indigestion, sick headache, dizzy spells, nervousness, and color, biliousness, constipation, yellow jaundice, torpid liver, appendicitis or gallstones, send today for our LIVER-PILL BOOK.
Gallstone Remedy Co., Dept. 20, 219 S. Dearborn St., Chicago.

FREE
If you are a sufferer from any of the above troubles, write to-day and get a box to help you. Agents wanted.
J. P. Gregory, Dept. 20, St. Louis, Mo.

SAGE TEA PUTS LIFE AND COLOR IN HAIR

Don't stay gray. Sage Tea and Sulphur darkens hair so naturally that nobody can tell.

You can turn gray, faded hair beautifully dark and lustrous almost over night if you get a 50 cent bottle of "Wyeth's Sage and Sulphur Hair Remedy" at any drug store. Millions of bottles of this old, famous Sage Tea and Sulphur are sold annually, says a well-known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray, becoming faded, dry, scraggly and thin have a sure cure awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful—all dandruff goes, scalp itching and falling hair stops.

This is the act of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur tonight and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

Mother's Day

MAY 10, 1914

The Official Program, Button, Postcards, and Poster, arranged by Miss Anna Davis, founder of Mother's Day, may be secured through us.

OFFICIAL PROGRAM
\$2.00 per hundred

CELLULOID BUTTON
\$1.50 per hundred

INVITATION POSTCARDS
75 cents per hundred

SOUVENIR POSTCARDS
Two for 5 cents

MORE ELABORATE CARDS
5 CENTS EACH

POSTERS
15 cents each, postpaid, 18 cents

American Baptist Publication Society
514 N. Grand Avenue
St. Louis, Mo.

NEWS IN THE CIRCLE MARTIN BALL

Evangelist J. H. Dew, of Missouri, recently held a meeting in Statesboro, Ga., which is said to be the most successful ever held in the town: 108 additions in twelve days.

O. W. Greer, who has been pastor at Marbury, Ala., for a short while, has accepted a call to the Jones avenue church, Atlanta, Ga., and will take charge of the work May first.

Think of it, the average attendance of the Sunday School of the Third church, St. Louis, Mo., since January first has been 1200. W. J. Williamson is the aggressive pastor.

H. A. Harty, who has been assistant pastor of the First church, Houston, Texas, has been called to the pastorate of Houston Heights church, and enters the work at once.

The First church, Monroe, La., has expressed its appreciation for Pastor B. H. Harrington, by increasing his salary \$600. We are sure he has a place to put it, and more.

A meeting conducted by Evangelist L. D. Lampkin at DuQuoin, Ill., resulted in 83 additions to the church. The church now has 1890 members. H. H. Wallace is the successful pastor.

Dr. Mullins, of the Louisville Seminary, has shown that a teacher of theology may be a successful soul-winner. The meeting at Corsicana, Texas, was a great success. Pastor Hailey is jubilant.

T. C. Jester, a student in the Ft. Worth Seminary, has been called to the pastorate at Ballinger, Texas. He will take his master's degree at the close of this session and enter at once upon the work.

Dr. Chas. S. Gardner, of the Louisville Seminary, has written a book on the "Ethics of Jesus and Social Progress." It will be used in class work in the seminary. We are of the opinion it will be fine.

Dr. A. S. Pettie, of Kentucky, is this week with Pastor Russell at Itta Bena in a great meeting. Pettie is one of our greatest preachers. The people who hear him will get the gospel pure and simple.

The home mission collection at Lyon ran up to \$137.50, and they have no pastor yet. Missionary Cooper preached for the church one night this week. Next week he will help J. A. Ousley at Lambert.

The Mississippi Baptist Sunday School and B. Y. P. U. Convention at Newton was a great success. The entertainment was royal; the spirit was excellent; the music was superb; the speaking was instructive and helpful.

The Baptists of Louisville, Ky., have arranged to hold a union prayer meeting once each month. Pastor H. L. Winburn, of Walnut street church, has been asked to take charge of the first meeting. That seems good.

Everybody should have heard the splendid talk of Secretary Lawrence at the last session of the convention at Newton. His subject was "Efficiency." It was thrilling and instructive, reaching bed-rock principles.

Dr. I. P. Trotter was fortunate in securing the help of Home Board Evangelist King in his meeting at Grenada. The entire town has been moved. The church is wonderfully strengthened. Much hard work is ahead of Pastor Trotter.

The First church in Mayfield, Ky., had present 608 in the Sunday School a few Sundays ago. This somewhat staggered Pastor Wood, and made him doubt whether he should leave and go to the field at Pine Bluff, Ark., which is pressing him to come.

Dr. R. M. Boone is entering into the work at Marks in a way that is telling. The contract for a modern church building will be let in a few days. Congregations are large and enthusiastic. The Sunday School has grown rapidly and the prospects are bright.

Pastor S. E. Tull, of the First church, Paducah, Ky., held a fine meeting with the church at Murfreesboro, Tenn. He held a farewell service at the Woman's College the morning he was to leave and over twenty young ladies were converted. Every one in the senior class found the Lord.

SALTS IF BACKACHE AND KIDNEYS HURT

Drink lots of water and stop eating meat for a while if your bladder troubles you.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid which overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels; removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts: take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure and makes a delightful, effervescent lithia-water drink. The Baptist Record is authorized to announce.

A wonderful meeting has just been closed at the Gaston avenue church, Dallas, Texas. Dr. A. H. Porter, pastor. There were 124 additions. This makes 468 in the seven months Dr. Porter has been on the field.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret tonight will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

The Jackson Hill church, Atlanta, Ga., has presented Pastor L. E. Barton with a splendid automobile. It will enable him to do more work, keeping up with the congregation better.

Colds Cause Headache and Grip
LAXATIVE BROMO QUININE tablets remove the cause. There is Only One "BROMO QUININE". Look for the signature of E. W. GROVE on each box. Price 25 cents.

DEATHS

W. D. PHILLIPS.

Brother W. D. Phillips fell asleep March 27th, to awake in glory. He was a member of Pleasant Hill Baptist church (Lowndes county). He was a member of the church five and one-half years; was 62 years old.

He was a loving husband, devoted father, true friend and a noble servant of God, loved and highly respected by all who knew him. He leaves four sons, three daughters and a host of friends and relatives to mourn his loss.

We laid him to rest March 28 beside his companion who crossed over a short while before him. It is sweet for the children to know that when they gather at the river father and mother will be there waiting for them.

By his pastor,
J. H. NEWTON.

Gordo, Ala.

Invigorating to the Pale and Sickly
The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILI TONIC, drives out malaria, enriches the blood, builds up the system. A true tonic. For adults and children, 50c.

MRS. C. R. HENDERSON.

On the morning of February 4th, 1914, one of our loved ones passed away. Mrs. Henderson, wife of Dr. C. R. Henderson, was aged 72 years, and had lived among us all of our lives. How we loved her and how we shall miss her; though we trust our loss is her eternal gain.

Her chastity was known and felt among all classes. She loved the cause of Christ and was a member of the Baptist church. She had also been a member of our W. H. M. S. for a number of years.

We know God's judgments are sure and true and He will reward her according to the deeds done in the body.

Because we love her, miss her, and wish to honor her noble character, be it therefore

Resolved, first, That we strive to make our lives more fruitful by following her example in charity and loving deeds.

Second, That we tender to the bereaved family our sincerest sympathy and deepest sorrow in their sad loss and pray that God's grace may sustain them.

Third, That these resolutions be

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its luster, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

spread on the minutes of our society and a copy of the same be forwarded to the family of our deceased sister.

MRS. MABEL EWING,
MRS. S. E. EWING,
MRS. M. S. EXMAN,
Committee.

SECOND CHURCH, COLUMBUS.

I thought I would write and let you know about the work at the Second church in Columbus. We are moving as never before in the history of the church. When I came here our congregation was very small, with about 35 in the Sunday School. We have gone above the 150 mark and are still growing. We have had 28 additions to the church and our congregations grew until our house would not hold the people. On March first we decided to enlarge our house so we could accommodate the crowds that were coming. So we went to work with faith in God to do this. Last week the addition was completed and to our joy the house was filled last Sunday night. The Lord was with us in great power—six people, all grown, were converted, and one added to the church.

And besides this, we more than met our apportionment for home and foreign missions. Our heart's desire is that this shall be the greatest year in the history of this church.

To God be all the glory.
R. J. O'BRYAN.

Columbus, Miss.

We Want You to Know the Truth About Fertilizers

Our fertilizer book tells you what we manufacture, how we put it together, and what we use in the various brands. Then we go a step further and tell you how other practical farmers have made a great success of the use of Meridian Fertilizers. It isn't from any magic of our own that our fertilizers bring money to you. It is simply because they are the best value for the money. It didn't need any fertilizer legislation to get the best into our "Home Mixtures." We put it there because we wanted to make the best thing for use in this part of the country. And we made it, too. That is why one of every four bags of fertilizers used in Mississippi bears our red bag trademark.

All this is of interest to you, Mr. Farmer, only as it spells dollars for your pocket book.

And Meridian fertilizers do that very thing. Ask your neighbor what he thinks of any of these brands:

Meridian Home Mixture	Meridian Blood and Bone
Meridian Ham Bone	Meridian Soluble Guano
Meridian Potato Special	Meridian Vegetable Grower
Meridian Corn Grower	Meridian Meal Mixture
Meridian Bone and Potash	Meridian Union Special Phosphate
Meridian Perfection Guano	Meridian Perfection Phosphate

Let us send you our booklet this year. It tells you many things you ought to know about real farming, written by men who have done it, and much from Government experts.

Meridian Fertilizer Factory

MERIDIAN, MISS., HATTIESBURG, MISS., and SHREVEPORT, LA.



WAIT NO LONGER TO MARK THAT LOVED ONE'S GRAVE

The finest skill, the most beautiful designs, and the best workmanship are placed at your disposal by the largest house in the South, and that too on your own terms—a small sum down and a small payment each month.

This is the first time you have had any such opportunity, and you need no longer leave that grave unmarked, the dear one's virtues uncommemorated. You may have the best skill in designing and the most artistic workmanship in finest marble or granite, at no advance in price and on easy terms.

Is not this the opportunity you have been waiting to place a fine monument over that neglected grave and thus hold your own with your neighbors? Let us tell you how little it costs, and how you may divide that cost over many months. Our beautiful illustrated booklet, "In Memoriam," will tell you what handsome monuments we erect, and is yours for the asking.

The McNeel Marble Company,
Marietta, Georgia.

Fine Opportunity For Teachers

The fourth quarter of the Forty-first Annual Session of Blue Mountain College opens April 6th, 1914.

We have arranged to give unusual advantages during that quarter to young ladies who wish to prepare for teaching in the public schools.

On June 8th, one of the regular State Summer Normals will open at Blue Mountain. This, of course, will be for both men and women.

The fourth quarter will last 9 weeks, closing June 4th. The Normal will last 4 weeks, closing July 3rd.

At the close of the Normal, examinations will be given for both regular and professional State teachers' license.

Prof. David E. Guyton, the brilliant head of our Teachers' Training Department, is on leave of absence this session attending Columbia University, New York City, from which great institution he will secure his M. A. degree early in June.

In Prof. Guyton's place we have Prof. W. M. Jones, late of Texas, who has had superb college and university advantages, experience as a teacher in a State Normal College, and success wherever he has taught. Assisted by excellent lady teachers, he will give first-class advantages during our last quarter to those who wish to prepare for examinations or otherwise strengthen themselves as teachers.

During the Summer Normal, Mrs. Jennie M. Hardy, now of Baylor College, Texas, will have charge of the training of primary teachers. For many years, she was classed as the finest trainer of primary teachers in Mississippi. All other departments will be in the hands of experienced and distinguished educators.

W. T. LOWREY, LL. D., President

Blue Mountain, Miss.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.

SPECIAL SALE OF

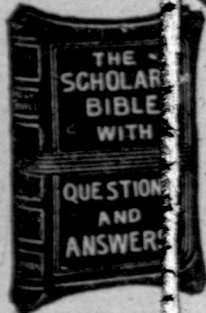
HOLMAN BIBLES

AT SPECIAL PRICES—ONE-FOURTH LESS THAN PUBLISHERS' LIST

FOR CHILDREN AND YOUNG SCHOLARS

Boys' and Girls' Self-Pronouncing Pictorial Bible, with Scholars' Helps to Bible Study

For Intermediate Scholars



Specimen of Type.
22 And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of

Beautifully printed on fine white paper from new, clear type, containing, in addition to the Old and New Testament, 32 Beautiful Photo Views of Scenes in Bible Lands. These views are printed on enameled paper and are made from recent photographs, which show places as they actually are today. In addition, this Bible also contains Helps to the Study of the Bible, Four Thousand Questions and Answers, Presentation Plate and Maps in colors.

No. 21. French Morocco, overlapping covers, headbands and marker, round corners, red under gold edges. Special price, \$1.20. Postage, 24 cents.

RED LETTER EDITION
Same Bible with Helps, etc., as above and with the sayings of Christ in the New Testament printed in RED.

No. 21 RL. Biding same as 21. \$1.45. Postage, 24 cents.

The Holman Home Bible

Printed from large, clear Pica type, with Marginal References, Family Record, and Maps. This Home Bible is new and very desirable for everyday use in the home, containing all the advantages of a Family Bible in a compact size that can be easily handled with record for births, marriages, and deaths. This is the best Bible obtainable for folks who need extra large clear print and light-weight book.



Holman Pictorial Scholars' Bible, Self-Pronouncing

Size 7 x 5 inches.

No. 91. French Seal Leather, overlapping covers, round corners, gold edges, gold titles. Special price, 95c. Postage, 10 cents.

Specimen of Type.
WHOSOEVER believeth that Jēsus is the Christ is born of God: and every one that loveth him

FOUR BEST EDITIONS OF THE WORLD'S BEST BOOK

FOR OLD FOLKS OR THE HOME



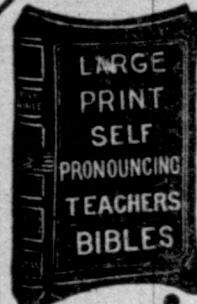
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HOME BOARD FINANCES—ONLY TWO WEEKS REMAIN.

B. D. Gray, Corresponding Secretary.

We have only two weeks left to wind up the year's work. It has been a year of blessings. Reports full of cheer are coming from every direction. Thousands have been led to Christ and large abiding and uplifting work accomplished.

There is only left for us the task of completing our offerings. We must not fail to meet our obligations. To do so would bring gloom instead of gladness, hesitancy instead of confidence as to the future, contraction instead of expansion.

We must have the concerted action of the brotherhood of these last days of the year if we gain victory. Many of our strongest churches have not made their offerings. On their liberality hinges in a great measure our success. Some have made partial offerings and ought to greatly increase them, then a great multitude of the smaller churches can swell the grand total if they are wheeled into line.

The Self-Denial Offerings.

Many of our women's societies have not sent in their self-denial thank offerings which should have come in during March. We beg them everywhere to complete and send in these offerings immediately. Sunday School Day for Home and Foreign Missions.

This offering was set for April 12 in all our Sunday Schools. Many of the schools for one reason or another will have to take another Sunday. Let all pastors and superintendents see that their schools distance anything we have ever known heretofore in the way of offerings for home and foreign missions.

Large Individual Gifts.

We must have a number of large individual givers throughout the South. There are hundreds of our brethren who could give from a thousand down to \$500, \$250 and \$100 each. These whom God has blessed have a great opportunity just now. May the Lord incline them to come mightily to our help.

We would be greatly relieved just now at our banks if the brethren would send on what money they have and complete the collections and forward the balance later. We are trying to be hopeful though we are filled with anxiety.

Mississippi has given to date, including evangelistic offerings, \$9,124.24; her apportionment is \$31,000; balance needed to complete apportionment, \$21,875.76.

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